Y 23 1956

MAY 1956

S.F.T.S
LIBRARY

The Reformed Journal

A PERIODICAL OF REFORMED COMMENT AND OPINION

Nigeria
By HARRY R. BOER

Admission Into the Church
By HENRY STOB

Five Travellers
By JOHN TIMMERMAN

Apostate from Reformed Principles?
By LEONARD VERDUIN

Primacy of the Intellect
By ANTHONY A. HOEKEMA

Education and the Seminary
By HENRY SCHULTZE

Examination of Candidates
By HENRY VERDUIN

Notes and Letters . . .

DEAR SIRS:

Being a victim of the modern American educational system which is neither Christian nor liberating, I thoroughly appreciated Dr. Flokstra's article in the March *Journal.*

I realize it is now too late for me to receive that basic education which equips one with a cultivated intelligence and an ability to view life in proper perspective. I can never know God, man or reality as truly as those who have had the good fortune to be taught effectively. But I do thank God that there are still men who wholeheartedly believe that the education of the youth of America should provide more than emotional well-being and the ability to find financial security.

May I also say "thank you" to those responsible for *The Reformed Journal.* It has been a great help to me both spiritually and intellectually, and is filling a hitherto neglected void in my life.

Sincerely,
Virginia Handley
Holland, Michigan

DEAR EDITORS:

The question of the relation of State and Church is a pertinent issue and deserves the attention of your monthly. But I am sorry I have to express my profound disappointment with the articles of Rev. L. Verduin. Some time ago he made a plea for a "composite" society and culture, and tried to prove that Dr. Kuyper believed in a state church and coercion. Now he has repeated (in the Feb. 1956 issue of the *Journal*) this mistaken opinion due to the misreading of the first sentence of Kuyper's *Ons Program,* ch. V, par. 55, and to the omission of the second, or the last sentence of the paragraph: "Compulsion (or coercion) is utterly opposed to the nature of all higher

(*Continued on page* 22)

The Reformed Journal
A PERIODICAL OF REFORMED COMMENT & OPINION

Volume VI No.

MAY 1956

Editorial Board
HARRY R. BOER, JAMES DAANE, GEORGE STOB
HENRY STOB, HENRY ZYLSTRA

Publisher
William B. Eerdmans, Sr.

NIGERIA
Dr. Harry R. Boer, *Director of Gindiri Theological Training School, Northern Nigeria, West Africa.*

ADMISSION INTO THE CHURCH
Dr. Henry Stob, *Associate Professor of Ethics and Apologetics, Calvin Seminary.*

FIVE TRAVELLERS
Dr. John Timmerman, *Professor of English Language and Literature, Calvin College.*

APOSTATE FROM REFORMED PRINCIPLES? 1
Rev. Leonard Verduin, *Minister of the Campus Chapel, Ann Arbor, Michigan.*

THE PRIMACY OF THE INTELLECT: GREEK OR CHRISTIAN? 1
Dr. Anthony A. Hoekema, *Minister of the Alger Park Christian Reformed Church, Grand Rapids, Michigan, and Lecturer in Dogmatics, Calvin Seminary.*

EDUCATION AND THE SEMINARY 1
Rev. Henry Schultze, *Professor of New Testament, Calvin Seminary.*

EXAMINATION OF CANDIDATES FOR THE MINISTRY 2
Rev. Henry Verduin, *Minister of the Christian Reformed Church, Peoria, Iowa.*

NOTES AND LETTERS

PUBLISHED MONTHLY, excepting August, by the Wm. B. Eerdmans Publishing Company, at 231 Jefferson Avenue, S.E., Grand Rapids 3, Michigan. Entered as second-class matter at the Post Office at Grand Rapids, Michigan.
SUBSCRIPTION RATES: 25c per copy; $2.50 one year; $4.00 two years.
ADDRESS all subscriptions to Subscription Department, *The Reformed Journal,* 231 Jefferson Avenue, S. E., Grand Rapids 3, Michigan. Address all editorial and advertising communications to Managing Editor and Advertising Manager respectively.
Managing Editor: Calvin P. Bulthuis; Advertising Manager: David Wynbee

Nigeria

by Harry R. Boer

SINCE 1940 the Christian Reformed Church has had a substantial mission work in Nigeria. This work is not decreasing or remaining static. It is growing. It is growing both with respect to the number of missionaries engaged, converts being gained, and area being covered. In order that the Church at home may support this work intelligently with her gifts and with her prayers it is important that she understand the context in which her mission work is being performed. I would like in this article to contribute to this understanding by saying something about Nigeria as a whole and about its Northern Region in particular.

Geography and Climate

Nigeria lies in West Africa at the juncture of the huge coastal curve that bends eastward from Liberia and the sharply southward inclining coast of French Equatorial Africa. It is a large country, nearly seven times as large as England, larger than Western Germany and France combined; or, to put it in American terms, more than twice as large as California. It lies only a few degrees north of the equator and thereby finds itself in the most tropical part of tropical Africa.

During a large part of the year Nigeria is a very wet country. Seventy or eighty miles from the coast northward the average annual rainfall is more than 120 inches. The next one hundred miles it is between 80 and 120 inches. The third rainbelt is about eighty miles wide and in it the average annual rainfall is between 60 and 80 inches. Above that in the so-called savannah country it is from 40 to 60 inches. Since our mission area straddles the border of the third and fourth belts we have an annual rainfall varying from 55 to 70 inches. Nearly all of this falls between April and September. The amount of this precipitation can be judged by the American reader when it is considered that, except for the coastal areas, the average rainfall in the United States is from 25 to 30 inches per year. It is this combination of heat and wetness that creates the humidity which is so enervating. October to February are dry and relatively cool months, but toward the end of February the birth-throes of another wet season begin and an excessive humidity burdens the whole country for nearly two months which is finally relieved by the coming of the rains. Climate is the inescapable nemesis of the white man in Africa.

In the center of Nigeria there is a plateau area of not very great extent which rises to as much as 5,000 feet above level. This high altitude is a most welcome relief from the 600 to 2,000 feet above sea level at which height most of the country lies. It is to this area that missionaries and others repair for vacation and recuperation. It is here also that the Gindiri Training Center, with which the writer is associated, lies. Humidity is less because of the more rapid evaporation and during December, January and February a fire in the hearth often gives welcome warmth on chilly nights.

Political Divisions

Politically Nigeria is a British protectorate. The southern part of the country has been under British rule for more than a century. The pacification of the North took place in 1901 and 1902 when Mohammedan resistance was broken and British sovereignty completely acknowledged. Nigeria has been divided into three major regions — the Western, the Eastern, and the Northern Regions. The relative sizes of these regions can be judged by seeing Nigeria as a square with a line drawn from east to west about one fourth way from the bottom. The left half of this bottom fourth represents the Western Region, the right half the Eastern Region, and the upper three quarters the huge Northern Region.

In these three areas live about 32,000,000 people. Approximately 17,000,000 live in the North, about 7,000,000 in the West, and about 8,000,000 in the East. In this outline I am not referring to the mandated area of the Cameroons which lies along the eastern border of Nigeria and in which live a few hundred thousand people.

The unequal division of the country is immediately related to the aforementioned British conquest of the North. It was taken over in one piece, it is predominantly Mohammedan, and has been treated as a political unit up to the present. The two southern regions have to a large extent made the disparity good by an emphasis on education and industry

which place them in these respects far ahead of their northern neighbor.

Language

There is probably no country in the world with a greater linguistic diversity than is to be found in Nigeria. Existing tribes, each with its own language, run into the hundreds. In one northern province alone some sixty different languages are spoken. In this baffling linguistic Babel there are, nevertheless, points at which men of various tongues may meet. In the Western Region the dominant language is Yoruba, in the Eastern Ibo, and in the Northern Hausa. These languages are not spoken by thousands but by millions. The North is linguistically far more heterogeneous than the southern regions but fortunately many of the people are bilingual, speaking Hausa as well as their own tribal language. Although the Hausas themselves number only about five and one half millions, their language is the *lingua franca* for the greater part of the North.

The mission of the Christian Reformed Church is located in Benue Province which lies in the southeastern part of the Northern Region. In our area alone no less than six languages are spoken: Tiv, Jukun, Kentu, Kutev, Ndoro, and Tigum. Among all of these except the Tiv (which number about 800,000 and therefore feel less need of a second language) Hausa is understood in greater or less degree. Missionaries are assigned to either the Tiv or the Hausa speaking area and learn one language or the other. They are therefore not interchangeable on the field. Since we are no longer suffering under the shortage of personnel that characterized our Nigerian mission in earlier days it would seem desirable that at least some of our missionaries learn a native language in addition to Hausa. Although we cannot but deeply appreciate the providential existence of Hausa in Northern Nigeria we must not forget that it is for the people whom we serve a language other than their own and that very many of them — especially among the women folk — do not speak it at all.

The North

It is natural that our interest should be concentrated chiefly on the Northern Region. It is here that our work lies, it is in this area that the entire Sudan United Mission is active, it is here that the young churches we seek to serve live, and it is in this region that we must look to our missionary future. What are the salient characteristics of the North as they bear on the missionary task?

We must note first of all that the North is predominantly Mohammedan. According to the census of 1952, Northern Nigeria is 73 per cent Mohammedan, 24.3 per cent pagan, and 2.7 per cent Christian. The figure for Christians most missionaries would regard as too high since it is not believed that there are many more than 250,000 in the North who can be called Christians. Be that as it may, the followers of Christ are a small island in a Mohammedan and pagan sea.

The North is, further, a predominantly rural area. Of the 56.7 per cent of male inhabitants who are gainfully employed (the other 43.3 per cent being boys below working age or attending school) 47.1 per cent are engaged in agriculture and fishing. The church will therefore long bear a predominantly rural character and the training of her ministry will have to reckon with this circumstance.

The Mohammedans and the pagans are not distributed evenly over the Northern area. The former live chiefly in the northern part of the region where also their chief cities are, such as Kano, Sokoto, Zaria, Katsina, and Maiduguri. The pagans live in the southern part of the region where they form what is often called the "middle belt." There is at the present time a movement of some scope afoot to secure for themselves regional status. This movement is strongly resisted by the Mohammedans, it is not popular in British government quarters, and all non-Mohammedans are by no means agreed as to the desirability of a separate region.

The reason for this movement is doubtless the desire to retain negro distinctiveness and to prevent being swallowed up by a Mohammedan state. This whole question is related to what is a live issue for Christians in the North, namely, the question of religious liberty. Nigeria is now largely self-governing, but the British government is proposing that in 1956 she hand over to Nigeria the reins of government altogether, with the exception of foreign relations and defense. The North, because of its backwards status, is a bit reluctant to accept this offer at the present time, but the Eastern and the Western Regions seem to desire it very ardently. There is every possiblity that the end of 1956 will see Nigeria wholly self-governing. If that happens what will be the future for Christianity in the Mohammedan North?

This question became acute when an outstanding Mohammedan leader some time ago spoke disparagingly of the pagan part of the population and looked forward to a complete Mohammedan domination of the region. There is some reason to believe that the Middle Belt movement, as also the officially expressed concern of the missions in the North have occasioned pause for thought, and concern for continued freedom is at the present time much less pronounced than it was a year or two ago. It would seem reasonable to believe that no Northern govern-

nent will lightly alienate some five or six million pagans living under its rule, particularly when it is remembered that most of the educated folk in the North are not Mohammedans and that by far the greater percentage of the primary and secondary schools are staffed and attended by non-Mohammedans.

The Missions

It is in this context that the Sudan Mission of the Christian Reformed Church is striving to discharge her mandate to preach the gospel. It is important to remember, however, that we do not stand alone. We are one branch of the Sudan United Mission as it comes to expression in Nigeria and which consists of a large British branch, a Danish, a South African, and another American branch in addition to our own. Besides these there are active in Northern Nigeria the large mission of the Dutch Reformed Church in South Africa whose work among the Tiv we are now rapidly taking over, two missions by American Brethren, and the large Sudan Interior Mission. There are also the (Anglican) Church Mission Society and a Baptist and a Methodist Society whose work, however, is chiefly confined to southerners (Ibos and Yorubas) who have come to live in the North.

These missions have with varying success brought into being churches in which the gospel is now being regularly preached in the language of the people by catechists, evangelists, and pastors of their own. No task today confronts the missions so acutely as the task of providing a trained ministerial leadership. Nigeria is in a state of transition of the greatest dimensions. She is experiencing in one generation or less changes which came over us of the West gradually in the course of many decades and even centuries. The Church must address her members, and no less importantly must she address those who are outside the Church, with the gospel of the Lord Jesus Christ. She must do this relevantly and effectively if she is to survive and grow. She can do this only if she has a ministry adequately trained for the task. In a later article I hope to discuss this important aspect of the missionary task in Northern Nigeria today.

Admission Into the Church

by Henry Stob

DEAR JIM:

You published a piece in last month's *Journal* entitled "Admission into the Church — Right or Favor?" I read the manuscript before it went to press, but I read it, I fear, as an editor reads copy (with an eye on the syntax) and not as a student reads an essay (with an eye on the meaning). When the completed *Journal* came from the press I read your piece again, and this time I paid more attention to the argument.

I liked almost everything I read. I believe with you that nothing is so needful, now that we are seriously undertaking home mission work, than a proper understanding of what the Church is. And what the Church is you have, I think, declared in unmistakably biblical terms.

The Church is the body of believers, and it no doubt follows from this, as you insist, that all who sincerely believe in Christ should be taken into the fellowship of the Church. The Church cannot offer Christ and then withhold herself from those who accept Him, for, as you say, Christ and His Body are inseparable. The Church must receive all who embrace the gospel. Where faith is, there, by divine injunction, baptism must follow. The Church and the convert belong together. This is sound doctrine, and it will, I am sure, be recognized as such by all who are biblically instructed.

It should be observed, however, that in formulating this doctrine one is still very far from formulating a practical admissions policy. I'm sure you realize this. Whom shall we admit into the Church? The answer is: The man who believes in Christ, embraces the Gospel, has saving Faith, is truly Converted. But who precisely is this man? What are the signs of him? How can the Church identify and know him? The answer to these questions depends, quite obviously, on how the Church defines the crucial terms "Christ," "Gospel," "Faith," "Conversion."

The Church which defines "Christ" broadly will open her doors more widely than the Church which defines "Christ" narrowly. The Church which defines Christ narrowly — better: in strict conformity with the Biblical representation — will, for example, not admit a Unitarian. Such a Church will judge, on the basis of the only criterion she has — the re-

Admission Into the Church —

Continued

vealed will of God — that the Unitarian does not believe in Christ. The Church, of course, is not God. It cannot read the heart. Whether a man can be a Unitarian at the top of his mind and a true believer at the bottom of his heart, only God knows. The final judgment may safely be left to Him. But upon the Church rests the obligation to judge in terms of "the witness that God hath borne concerning his Son" (I John 5:10), and so judging she cannot but close her door upon the Unitarian. With this I am sure you agree.

The admissions policy of a Church will be determined not only by the conception she has of Christ, but also by the conception she has of a "convert." I am far from suggesting that I know all that is involved in conversion. I am quite sure, however, that that Church is right which by the term "conversion" understands, at the very least, a "turning away" from a false religious organization. No man can be regarded as a convert to Christianity who has not broken his connection with the Jewish synagogue or the Buddhist temple. Membership in these "organizations" is incompatible with membership in the Christian Church.

I have just now referred to Judaism and Buddhism. There are, of course, many other religions. There is Hinduism, Confucianism, Zoroastrianism, Mohammedanism, and several more. There is also *Masonism*. It too is a religion — a false religion, incompatible with Christianity.

I know that this last assertion is challenged by many, but I observe that you are not among those who challenge it. You acknowledge, as I do, that membership in the Church and in the Masonic Lodge is not compatible. You do not indicate just why you regard membership in the one as incompatible with membership in the other, but I presume the reason is that Masonism, in your view too, is a false religion, antithetical to and subversive of Christianity. We are thus in complete agreement with each other on this score, and also with the historic stand of the Christian Reformed Church.

You nevertheless think that Masons, who believe on the Lord, should be admitted into the fellowship of the Church. I appreciate your reasons for thinking so. I also understand that you are not advocating that the Church embrace informed and zealous Masons, who know that Christianity and Masonism are incompatible. These, in your view, have no right to membership in any Church. You are speaking, I apprehend, of uninformed or "innocent" Masons who know neither the true nature of Masonry nor the true nature of Christianity. These, you think, should upon "conversion" be baptized and given a place at the table of the Lord, even though they retain their membership in the Lodge for a time.

I have enclosed the word "conversion" in quotation marks, not in order to express cynicism, but merely to suggest that here, as in the case of Unitarianism, everything depends upon the definition of terms. Are the Masons you propose for Church membership "converted" men? This is the question the Church must answer. How can she answer it? She cannot look into the hearts of men and read the answer there. She can only observe whether there is present a disposition to follow the Lord as He wishes to be followed. And how does the Lord wish to be followed? I believe the Apostle answered this question when in II Corinthians 6:14-18 he said: ". . . what agreement hath a temple of God with idols. . . . Wherefore come ye out from among them and be ye separate, saith the Lord." Can the Church do less than echo the Apostle's words? And can she do less than demand that the apostolic injunction be obeyed by a man *before* he is admitted into the Church? I think not.

You believe that membership in the Masonic Order should not be a deterrent to *admission* into the Church, but that it should be a matter for *discipline* after a man is in the Church. But is this possible? Shall the Church admit a Mason on the ground that "conversion" and "Masonry" can co-exist, and then after some unspecified time excommunicate him on the ground that "conversion" and "Masonry" cannot co-exist? Or can they co-exist for a shorter time and not for a longer time? Is there not something wrong here?

You cite as parallels the existence of Polygamy and Slavery in the early Church. But there is really no parallel here. The polygamist and the slave holder in the ancient Church were not under constant ecclesiastical pressure, the one to separate from his extra wives, and the other to separate from his slaves, in the way that the Mason, according to your representation, should be under pressure to separate from the Lodge. The Church judged that involvement in sinfully contracted marriages and sinfully constituted socio-economic arrangements was compatible with Church membership, and those thus involved were not "under discipline." In your view, however, lodge membership is not compatible with Church membership, and Masons should be "under discipline." This indicates that the cases are really quite different.

This is what I was thinking. What do you say?

Most cordially,

Henry

Five Travellers

by John Timmerman

MANY OF THE world's great fictional characters have been travellers. Don Quixote rides along the unbaked, straggling roads of Spain pursuing his broken dreams. The Ancient Mariner and Captain Ahab were lost in eerie Southern waters. And we, landlocked and envious, watch them from the pierheads of our quiet lives. The voyage is, of course, admirable narrative structure, but it is also good technique for symbolism, since life has from time immemorial been called a voyage, a journey; and around this central metaphor allegory, myth, and meditation quite naturally cluster.

I wish to discuss five travellers who travel by plane, railroad, the river, and the sea. Taken together they represent five major aspects of the American vision, five outlooks upon reality. The travellers are Christian in *Pilgrim's Progress*, the anonymous protaganist of Hawthorne's "Celestial Railroad," Ishmael in *Moby Dick*, Samuel Clemens, and Huckleberry Finn. In knowing them one gets to know something of the

> American muse, whose strong and diverse heart
> So many men have tried to understand.
> The pure elixir, the American thing.

CHRISTIAN, as we all know, appears in an English book, but he had, nevertheless, an immense part in the formation of the American mind. With his archaic speech, odd clothes, hurried passage, and transcendental ideal, he seems at first remote. He is fleeing Vanity Fair, where we like to have a good address. A bit warped, fanatic, and Anabaptistic, he wants to get through the narrow gate with the scantiest baggage. Christian travels to heaven on English lanes. Rural England becomes the setting of cosmic drama. When Christian stumbles through the Slough of Despond, he is struggling through an English bog. Vanity Fair is any English market; the Giant Despair any English landlord. The imagery of Scripture fuses with that of the English country-side. But we know he is travelling another road too. Vanity Fair, Doubting Castle, the Slough of Despond, the Valley of Humiliation, and the River of Death are recognizable stations on our common spiritual journey. Bunyan is recounting our spiritual Odyssey without writing a tract.

Pilgrim's Progress was on the rude shelf of many a rough cabin in colonial New England. It did not serve as decor to impress the visiting clergyman, but it, together with a few other books, formed the core of Puritan reading which, in turn, formed the core of the Puritan mind. Christian was both hero and vision. Although the book has subsided into little more than an unread conversational counter, it remains a permanent statement of a distinct American vision.

WHEN NATHANIEL HAWTHORNE lifted his pen to write, eight generations of New Englanders looked over his shoulder, and the ghost of Judge Hawthorne who burned the witches roiled the black ink into which he dipped his pen. He grew up in Salem where the echoes of Puritan sermons were not yet silent. There was a blackness in him and a grim realism that made him see that "the depravity of the unregenerate man is no myth." He had no taste for the catch-penny wisdom of a worldly-wiseman like Poor Richard, nor could he accept the religion of Christian. A friend of the transcendentalists, he could not accept their vision of life. He found fault with Emerson's perpetual smile because "he ought to wait for something to smile at." The vague, cloudy, transcendentalism of Emerson seemed to him a misreading of life.

Neither could he abide the booming affirmations of Whitman with his indiscriminate acceptance of everything, his romantic expansiveness, and his blindness to the problem of evil. He disliked Whitman when he said:

> And nothing, not God is greater than one's self is

or

> Clear and sweet is my soul, and clear and sweet is all that is not my soul.

Hawthorne simply could not understand the man who could say to Traubel that it was a comfort to him that the Lord finds a place for all, for the bedbug, the rat, the flea, even for Matthew Arnold. He used his sense of humor to ridicule the transcendentalists' position; and he did this most effectively in the story "The Celestial Railroad."

In the story the protagonist visits the city of Destruction, where he is pleased to discover a railroad to the Celestial City. He puts his burden in a baggage-car, settles down in a comfortable coach and rolls to Zion. The cars slide smoothly through the Slough of Despond, knife easily through the Hill Difficulty in a splendid tunnel on to Vanity Fair. The city has now many churches served by such admirable clergymen as Mr. Clog-the-Spirit and Dr.

Five Travellers — Continued

Wind of Doctrine. After a happy, dawdling sojourn, he resumes his journey on the commodious train. When he arrives at the dark river, a ferry boat awaits to carry him over. But the boat, he now discovers, leads to perdition. In attempting to escape this dark doom, he awakes rather tritely to find it a dream. But the point has been made. The transcendental way is a misreading of life; it is an illusion.

The protaganist appears under many names in many stories. He may be Ethan Brand, Goodman Brown, Aylmer, or Giovanni. Whoever he is, he soon discovers that evil is real and that there is no hope for a better world until the human heart is regenerated. In "Earth's Holocaust," the reformers burn up all impediments to virtue, but a cynical bystander reminds them that nothing will avail unless they cleanse the human heart, "unless they hit upon some method of purifying that foul cavern." Hawthorne's vision is a vision of the evil in men's hearts. It is a vision that will be deepened and intensified by James and Faulkner. Henry James wrote book after book to demonstrate the insatiable egoism of the human heart, man's inhumanity to man, his emotional cannibalism whereby he devours other people to advance himself. The work of Faulkner is a tremendously complex saga thick with the evidences of man's depravity.

WHEN *Moby Dick* appeared in 1851 it was unhonored and unsung; yet today the great white whale haunts the imaginations of men as it flashes its malevolent whiteness through the Southern seas. When the good ship *Pequod* "blindly plunged like fate into the lone Atlantic" the greatest voyage in American literature began. Melville wrote the book for many reasons, some of which he knew and some of which only his critics know. In the criticism of this book, if anywhere, "Freuds rush in where angels fear to tread." The interpretations of *Moby Dick* are legion and complicated. I am no Melvillian, but I do believe I see something of the vision of the book, and the vision lies not in Ahab but in Ishmael.

Moby Dick is a dramatic narrative with philosophical implications. It is a blast against Emersonian optimism. Emerson for Melville is a "Plato who talks through his nose," who thinks that "pain is a tickle." Captain Ahab is obsessed with pain; he is larger than man. Ahab, says Melville, is above common; he is the ungodly god-like man, the dreamer of the avenging dream, and unknown to himself "Fate's Lieutenant." He sees in the great whale the incarnation of all that cracks the brain, an "intelligent malignity." For Ahab the whale becomes a symbol of the mystery of evil whether he be agent of principle, and in attempting to destroy the whale he destroys himself and his crew — all but one — the protagonist of the story, the wanderer Ishmael. For Ishmael the meaning of the whale lies in its whiteness, and whiteness is an ambiguous symbol. Moby Dick is the source of light and heat as well as demonic, destroying power. He is a symbol of an ambiguous universe. And what does a man do with an ambivalent symbol of an ambivalent universe? There is only one thing to do — accept it. Ishmael is an agnostic. Ishmael accepts the whale as an unfathomable mystery. When man comes to the final questions, he cannot get beyond the ambiguous whiteness toward which his feelings will be ambivalent. Ishmael is the herald of Henry Adams who said that whether man investigates religion or science

> In neither case does — or can — the mind read anything but a different reflection of its own features.

And Henry Adams was a prophet to E. A. Robinson who said, "We are children in a spiritual kindergarten trying to spell God with the wrong blocks." And Robinson is echoed in Fitzgerald who felt "that I was standing at twilight on a deserted range, with an empty rifle in my hands and the targets down." All stare into the same gray mist, but with each writer the heart grows sadder. The evil Hawthorne saw in Man's heart now permeates the heart of the Universe itself.

•

BUT THE nineteenth century had other visions. There was the raucous, boastful, superbly self-confident voice of the frontier, manifest destiny, America unlimited. And that brings us to the incomparable red-head, Mark the Double Twain, whose Missouri drawl caused a cataract of laughter for many years. The sunny laughter changed into a biting snarl over the years, but we want first to look at Twain, the traveller, the Tom Sawyer in him as he went to Europe and wrote his chipper book, *Innocents Abroad.* The book was written from the viewpoint of a cocky Missouri Philistine, who reports things honestly, who feels that Wagner's music is better than it sounds, who comments on Raphael's paintings in terms of yardage and square inches of color, who estimates cathedrals by the pound, who finds Palestine a dreary sun-baked tight little land where the inhabitants need passports to stretch out for a nap. Mark went through the Near East jibing left and right. Seeing a picture of the Queen of Sheba visiting Solomon he says, "I shall say to myself, you look fine, Madame, but your feet are not clean and you smell like a camel." He finds the gondolier in Venice "a mangy barefooted gutter snipe." So he travels through Europe puncturing fake and exposing exploitation. Mark does praise some of the fine things of Europe, but the mood is

ne of ardent Americanism; there is no doubt where his traveller stands and for him America is promses. Mark Twain in this book is an inverse symbol f the American booster, of the American belief n progress. In Boston a little old lady was asked vhy she didn't travel; to which she replied, "Why hould I travel when I am already here." The nood of *Innocents Abroad* is "Why should I travel vhen I am already here."

Mark's early faith in the democratic experiment vas never as robust or intense as Whitman's. Whitnan actually hoped by means of his poems "to intitute the lifelong love of comrades" and "to plant ompanionship as thick as trees along the rivers of America." Twain never hoped for as much and so his faith was more realistic and typically American. Twain never rejected democracy; what he rejected vas human nature. He never rose to the beatific ision of Whitman; he believed with Lincoln that ll men are equal, especially in their orneriness. Yet although he got to see with Sandburg that

> The big fish eat the little fish,
> The little fish eat shrimps
> And the shrimps eat mud. . . .

ıe also always felt with Sandburg that somehow

> The people will live on
> The learning and blundering people will live on
> You can't laugh off their capacity to take it.

That kind of chastened democratic faith is close to ıow most Americans feel; and it remains today ırticulate in American literature as one can see by reading Sandburg, Steinbeck, Saroyan, and even MacLeish.

Mark Twain's sunny spirits were successively eroded by the gilded age of General Grant, personal disaster, and the dog-eat-dog capitalism of the 80's ınd 90's. The romantic Tom Sawyer in him was displaced by Huckleberry Finn.

HUCKLEBERRY FINN is a realist before he floats down the Mississippi; when he comes back he is a cynic. He has never trusted civilization; when he returns his distrust has been proved to him. The last sentence he says is:

> But I reckon I got to light out for the territory ahead of the rest, because Aunt Sally she's going to adopt me and civilize me, and I can't stand it. I been there before.

He can't stand it. Not only because he wants to be an idler, unwashed and drifting, not only because he hates grammar and Sunday school, but because he distrusts the whole alluvial civilization through which his raft has floated.

Huck and Nigger Jim float down the Mississippi. He says, "You feel mighty free and easy and comfortable on board a raft." That is right, but you better not get off. When you get to shore you meet the Shepherdsons and the Grangerfords and the utterly murderous and insane feuding. When you get near the shore, you meet the iniquitous frauds, the Duke and the Dauphin. By the time they finish a few performances, Huck is "ashamed of the human race." Deeper in the South an accident occurs on a boat. Huck asks:

> "Anybody hurt?"
> "No'm. Killed a nigger."
> "Well, that's lucky; because sometimes people do get hurt."

The river of life flows on and the shores are inhabited by the scum at Pokeville, the feuding pseudoaristocrats, and the greedy charlatans. The shores are full of pestilence, but the river is not safe either. Floods come and houses float by with dead men in them; animals float by dead, distended, and foul.

Huckleberry Finn is on an open river after all; he is in an open universe where nothing seems certain. He can be loyal to Nigger Jim only by being disloyal to his people. Huckleberry Finn is traveling in a naturalistic world; and his book is a prelude to the literature of the naturalists.

Ernest Hemingway once said, "All modern American literature comes from a book by Mark Twain called *Huckleberry Finn.*" Though Hemingway had in mind particularly technical matters, the statement holds in relation to philosophical outlook or vision. Man is nothing in a naturalistic world. Values have been lost. After Clemens, who still had an innate and unextinguishable kindliness, come the grim prophets of disaster and meaninglessness; Crane, to whom men are lice clinging to "a whirling, ice-locked, disease-stricken, space-lost bulb"; Dreiser, to whom the world is a stinking mess; London, to whom man is at best a crafty animal. What has man to return to after disillusion: he has, as Eliot says:

> The stale food mouldering in the larder
> The stale thoughts mouldering in their minds,
> Each unable to disguise his meanness
> From himself, because it is known to the other.

If there is no image of God in man, if there is no contact with a divine order, if man is only an intelligent beast and has no tomorrow, if the sacramental dimension is lost, then one may get a literature with pity but it will have little nobility. After all as Larry says in O'Neill's *The Iceman Cometh,* "You can't build a marble temple out of a mixture of manure and mud." That is the dead end of Twain's naturalism.

CHRISTIAN, the protagonist in "The Celestial Railroad," Ishmael, Mark Twain in *Innocents Abroad,* and Huckleberry Finn suggest though they do not exhaust the range of American literary vision. The basic visions are there. Bunyan's faith, though remarkably refined and deepened by Eliot,

Five Travellers — Continued

is the same faith at bottom. Faulkner's world of dense and insoluble evil is a darker version of Hawthorne. Ishmael's agnosticism is still a living option. There is not much of Emersonian optimism or Twain's early jauntiness left in American literature, but the coming political platforms will show that it is still alive. There is indeed a new note of tenderness and mysticism in Hemingway's *The Old Man and the Sea,* but the tenderness is toward the marlin whom the old man regards as more noble and able than man. The story is still powered by the law of the jungle. The traveller is still in an open boat on a cruel sea, and the winner takes nothing.

Thomas Wolfe, another traveller sought the future in the past, but looking homeward, he found he could not go there. Yet he had a vague faith in America and its people. He concludes his last book with the memorable words:

> A wind is rising and the rivers flow.

Wolfe based his faith upon the unextinguishable spirit of man. In our world of measureless spaces, crowding peoples, and mammoth bombs such a faith seems ungrounded. The traveller needs a hand from heaven.

Apostate from Reformed Principles?

by Leonard Verduin

IT IS SAID that when the agitation for the organization of a Free University in The Netherlands was coming up, in 1878, a delegation called on Dr. F. L. Rutgers and Abraham Kuyper to feel them out as to whether they would consider an appointment to teach theology at one of the public universities, the University of Amsterdam.

The report has it that Rutgers and Kuyper turned the proposition down unambiguously, saying that they "considered the plan touching such a professorate at a neutral university, no matter how well intended, to be mere patch-work, and, that if any Reformed person were to make himself available for such a position he would thereby show himself to be apostate from Reformed principles."[1]

We are inclined to agree with the judgment of these Reformed men — in the context in which their decision was reached.

We in America also speak seriously at times of proceeding to the organization of a Free and Christian University; we also have men who have had an invitation to teach in a public university, and have accepted the challenge to do so.

Is the conclusion warranted that when they accept such a position they give evidence thereby that they have become "apostate from Reformed principles"?

Although one hears it said at times, or insinuated, that such is the case, we do not think so; and we wish to say this with considerable emphasis. We could wish that many more who may be qualified to be considered for such an appointment might accept the challenge. Would we had a thousand scholars who qualified; would that they all had an appointment; would that they all accepted!

Do we then seek to blow hot and cold at the same time, and talk out of two sides of the mouth? Has that which was a correct observation in 1878 become an erroneous observation in 1956? Is a course of conduct that in 1878 was called apostasy from the Reformed principle now to be recommended and wished for?

"Circumstances alter cases" said the ancients and wisely. If the circumstances are different then the solutions may not be the same. There were elements in the situation of 1878 in The Netherlands that are not present in the America of 1956.

To ignore this is to set the stage for helpless and hopeless wrangling among us. To approach the scene in America today with the notion that the solution to the problems that confront us here and now has been reached in a country on the other side of the ocean and almost a century ago, to imagine that we need merely to transcribe the findings of long ago and far away, is to be wholly unrealistic and mistaken. Anyone who has ever worked in a laboratory will know that where there is a variable in the formula one had better seek to know that variable for what it is; if he does not do so then the conclusions to which he comes will be erroneous.

WHAT WAS the situation in The Netherlands in 1878? It should be pointed out that it was a "supplementary" chair that was offered to the Reformed leaders Kuyper and Rutgers; theirs was the

1. Cf. W. F. A. Winckel, *Leven en Arbeid van Dr. Abraham Kuyper*: p. 73.

aanvullings-onderwijs, the teaching of dogmatic theology in an orthodox version and as such running along at the heels of the "regular" instruction in the liberal vein. Public instruction in the universities of 1878 was committed instruction, committed to liberalism; it was proposed, for the sake of silencing dissatisfaction, to add, as a sort of footnote, some courses taught by orthodox scholars. Such a supplementary function was held out to the Reformed leaders. Their place on the faculty would be different from the place occupied by the regular professors, who worked from the point of view to which the universities were committed.

One can understand that such a supplementary professor would have two strikes against him from the outset; for the liberal professors had the right-of-way. Orthodoxy, it was understood, would be playing second fiddle. No wonder Kuyper and Rutgers called this patch-work and turned down the overture. No Reformed person should agree to a set-up whereby his committment is relegated to the status of concubinage; if he does so agree he may be said to have become "apostate from Reformed principles."

And what is the situation in America in 1956? The same? Some would say so. And they who say so would then immediately page through the book to read to us the solution printed there, the solution to which men came in Holland eighty years ago. But we would insist that the two situations differ in some very important details.

European society in 1878, and even now, had a peculiarly medieval quality. This medievalism evinces itself wherever the notion still prevails that there must be a single religious loyalty if there is to be peace and harmony among the citizenry. One meets this conviction everywhere on the other side of the ocean. In some places it is still held as fervently as ever it was in the days of the Inquisition — in Spain for example. In other places the acids of modernity have eroded the idea more or less effectively. But everywhere one meets remnants of the old persuasion that a specified religious loyalty must be granted the right-of-way, must be espoused in the laws of the land and defended in the courts. The medieval State was a committed State; and wherever this medievalism lingers there men operate in terms of a committed State. The proposal to appoint certain professors to teach from a point of view other than the view that was enjoying the right-of-way was a contraption devised to achieve a sort of *modus vivendi* in the face of the medievalism that was still very strong in The Netherlands of 1878.

It was a piece of unfinished business of Reformation times that this medievalism was left unchallenged; and if it is true that *ecclesia reformata reformanda est* then this is a good place to start. The Reformed tradition in the Low Countries began on this medieval note. Those who pioneered for the Reformed churches did not doubt the correctness of the medieval premise. A plurality of religious commitments all equally legitimate at law was for these pioneers novelty which they rejected with all the ardor of which they were capable. In this theological climate the Synod of Dordt met and in this ideological climate it sat through its many sessions. The master purpose of this conclave of theologians was to define orthodoxy and to achieve State endorsement for it when defined. The Great Synod put every Arminian in the category of the barely tolerated.

In the days of Rutgers and Kuyper the machinery that operated at Dordt to the seeming advantage of orthodoxy was available to the dominant theology, that of liberalism. And it is plain that the liberals knew quite well how to operate it. How liberalism had gained the saddle is a long story. The Church itself was certainly not blameless — although we would hasten to add that orthodoxy is always at a disadvantage in the climate of medievalism. Orthodoxy's "victory" at Dordt had in it the seeds of all that made the Secessions of the 19th century necessary. And these Secessions were in turn handicapped almost hopelessly by the medievalism that was still so much a part of the picture. Unbelief is a sufficiently formidable opponent when engaged by itself; it is doubly formidable when it presents itself entrenched behind the secular power, as was the case in 19th century Holland. We can never sing the praises loudly enough for those stalwarts who fought the uneven match as successfully as they did; they remind us of civilians going with bare hands against a mechanized army. Honor is due them.

It was in this climate that the Reformed theologians turned down the offer to become supplementary professors. They saw that to pit orthodoxy without a secular arm against a heterodoxy enjoying the benefit of one was "patch-work" at best. To be satisfied with such status as the overture offered, in the context of commitment to the liberal position, was tantamount to accepting the status of a Hagar in the tent where a Sarah also not only sat but sat in the position of privilege. That is not inaptly described as apostasy from Reformed principles.

AND WHAT is the situation in America in 1956?

Let it never be forgotten that medievalism has been rejected in America, rejected in the clearest of terms. The First Amendment to the Constitution was intended to preclude at the outset and finally the possibility of State commitment. As long as America is America no religiosity can ever get for itself the right-of-way; and by the same

Apostate from Reformed Principles?
Continued

token can no religiosity ever be relegated to that of the merely tolerated. In the American vision it is *not* necessary for purposes of State that the citizens see eye to eye in matters of religious loyalty. In this vision it is assumed that Jew and Gentile, Catholic and Protestant, can work together harmoniously in all those areas where the assignments of the State are located. This implies that in America there can be no public commitment in those areas where the assignment of the State does not lie, the religious for instance. This is the indubitable intent of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." This Amendment on the one hand precludes the granting of the right-of-way to any religiosity by the device of establishment; on the other hand it precludes the handicap for any that is the inevitable implication of privilege for some.

It follows that whatever it is that men refer to when they speak of "neutrality" in the American frame, it is a thing in a class by itself. Europeans, and all persons who have been conditioned by the remnants of medievalism that continue there, have great difficulty grasping the real genius of Americanism at this point. Their concept of a *committed* society immediately leads them to look for the ism that has the right-of-way. And they come up with the ism of liberalism, or the ism of commitmentlessness perhaps. But American society precludes by statute the existence of any ism on the religious level enjoying the benefit of preferred status.

To call American society a society given to *neutralism* is to reveal a misunderstanding. American society is given to impartialism not to neutralism. It expects of men that they shall have firm and firmly held religious convictions; but it asks men to have them without the benefit of civic espousal. Every man must be satisfied with the same privilege and benefit at the hands of the State. Not religious vacuity nor common-denominatorism is authentic Americanism; only nonfavoritism is.

It is axiomatic in the American vision that a man's orthodoxy or his lack of it must have nothing to do with his eligibility for public position. There must be no religious test for public office.

Nor is there, to this date. The fact that in these United States there has thus far been no President drawn from the Roman Catholic citizenry is no evidence to the contrary. This fact does not imply that America is after all a committed State, committed to the Protestant religiosity; it means rather that even in America Roman Catholics have not given such evidence of having sloughed off medievalism that a candidate from that area has been able to gain the volume of confidence that is necessary for election.[2] Too many Americans as yet fear that to put Catholics in such office is to steer in the direction of State espousal. And that the typical American fears as he does the pestilence.

To return to the area of the university and to the problem we broached at the beginning. It is not true that a man of orthodox persuasion in the realm of religious conviction is under a handicap in the university scene. It is not true that a religious loyalty, even if it should be a Calvinism of the sternest kind, makes a man's appointment to the faculty unlikely. If he is master of his field and is willing to work in the American frame, that is, neither expect nor accept a right-of way granted him by law, the the finest positions in the land are open to him. No will he be told what to say. If he is convinced that the metaphysics of orthodox Christianity deserves men's loyalties and if he can present his argument in a way that is academically respectable, then he has all the facilities of the American university to serve him. He will not be asked to play second fiddle — for the quite sufficient reason that no one next to him is playing first fiddle. The typical American university would be glad to appoint John Calvin himself to any chair for which that versatile man qualified. The Regents might ask whether he was in agreement with the First Amendment; they might ask him to rely upon the sheer force of his argument rather than on the arms of the State for acceptance of his views; they might suggest to him that it is better not again to call a colleague with whom he might not agree a "braying ass," etc. If he would be willing to work in such a climate he could be quite happy on the faculty. He might, when his ability became known, be mentioned for the chairman of his department.

It is therefore clear that to accept an invitation to join the faculty of one of our public universities in the America of 1956 does not imply apostasy from Reformed principles. The invitation could be proof that the person involved is both soundly Reformed and genuinely American.

When we say that it is soundly Reformed to ac

2. We say "even in America"; for Catholicism in America sometimes shows signs of being embarrassed with its own medievalism. From the liberal Catholic press in America expression is at times given to views that are as pleasing to the ear of native Americans as they are embarrassing for European minds, so that they are at times rebuked from abroad. Such as: "The medieval ideal of synthesis of Church and State is so impressive that we have been slow to see that it was an anomaly rather than a norm. But its departure should be a matter of rejoicing rather than for nostalgic regret . . . . Idols must still be destroyed; but now men must freely destroy their own idols rather than have them destroyed by *force majeure*. Loving evangelism must replace sectarian proselytization; honest encounter must replace intimidation. . . ." (Cf. *Commonweal*, Sept. 4, 1953, 533f.)

ept an appointment to the faculty of a public university we do not imply that it is not necessary to o all out for the creation of a Free University, that s, a committed university, in America, one committed to the Calvinistic ideology. Such a Free University is a must and we should continue to work ard to lay the groundwork for one, create a climate n which the very idea of a Free University will not e a mere farce. Such an institution we must have – if for no other reason than to turn out candidates y the score for such teaching positions as we have eferred to above.[3]

And when we say that it would be genuinely merican to accept an appointment to the faculty f a public university we wish to imply that to shy way from such a challenge would betray a lesshan-genuinely-American attitude. This less-than-enuinely-American position comes to expression henever it is said that a Christian has no business n any organization in which biblical Christianity oes not have the right-of-way constitutionally seured. According to this vision it is nothing less han a case of apostasy from Reformed principles o teach in a public university where such right-of-way is not constitutionally secured; and, as such, it hould entail ecclesiastical discipline. At the very east it should put the perpetrator in the category of "second-rate," implying that he should not be nominated for elder in the Christian Reformed Church — as has indeed been urged by spokesmen of this vision for persons who join a non-committed labor union. But from the viewpoint of this position the First Amendment is heresy; and it is not evident how a person holding to this position could without reservation swear to uphold the Constitution of the United States. Consistently there is in this view of things no place for a Reformed Christian in any organization unless the constitution of that organization gives to the Reformed ideology the right-of-way. This has been urged, and to ridiculous lengths. Then a "Goat-breeders Society on Reformed Basis" is not funny but a solemn duty. The thought-constructs out of which this vision arises and on which it feeds derive from medievalism. As such it is not in the American idiom.[4]

To teach in a public university, far from implying apostasy from Reformed principles, is a worthy challenge for him who is committed to biblical Christianity. It will be a rewarding experience, not the least for the person involved, for it will secure to him that "existential dimension" that the faith must have if it is not to ossify, a benefit that is not slight in itself.

---

3. It is not one of the least of the fruits that the Free University of the Netherlands has borne, that a stream of professorial material has poured forth and into the ranks of the teaching personnel of the State universities in Holland. I am not aware of any aspersion cast at these individuals in the vein of apostasy from Reformed principles. Nor am I aware of any attempt to square such practice with the verdict of Rutgers and Kuyper quoted at the outset.

4. It was an inconsistency in the thought of Dr. Abraham Kuyper that on the one hand he pleaded for "Equal Rights for All" and then even urged that "no one should for what he believes or disbelieves per se be excluded from the holding of public office," and on the other hand asked that public and political life be regulated so "that a Christian feels at home and an atheist is constantly reminded of the undeniable fact that he, and not the Christian, is the *exception*" (cf. *Ons Program*, p. 89, 83).

The Primacy of the Intellect: Greek or Christian?

by Anthony A. Hoekema

I BECAME INTERESTED in this problem through frequently hearing the assertion that traditional Reformed theology has always held to the primacy of the intellect. The more I began to think about this expression, however, the more doubts I began to entertain as to its tenability. The conviction grew upon me that the conception of human nature, or, if you will, the anthropology implicit in the assertion of the primacy of the intellect is neither Scripturally sound nor psychologically tenable.

In order to make clear exactly what the problem is, let me first of all define my terms. By the term "intellect" I shall have in mind the commonly accepted meaning of the word, as standing for "the power of thinking, as distinguished from the power to feel and to will." This definition is based on the customary distinction between three main powers of the soul: thinking, feeling, and willing. Without critically examining that customary view, let us

Primacy of the Intellect — Continued

just accept the definition given, at least for the time being.

What is meant by the term "primacy"? Generally the term "primacy" means the state of being prime or first, from the Latin word *primus,* which means first. When this term is applied to man's intellect, three possible senses should be distinguished: a primacy of *time,* of *rank,* or of *function.* The first named of these implies *previousness in time*: meaning that the intellect always functions before the other powers of the soul. Primacy of rank implies primacy in the sense of *superiority*: that the intellect is a higher or more excellent power than the other functions of the soul. Primacy of function implies primacy in the sense of *sovereignty*: that the intellect rules over, or is supposed to rule over, the other powers of the soul.

I do not intend to discuss the question of whether the intellect is primary in the sense of primacy of time. The crux of the question does not lie here. I do propose, however, to discuss the question of the primacy of the intellect in terms of the other two senses mentioned: whether the intellect has a primacy of rank and whether it has a primacy of function. In other words: Is the intellect the highest power in the human soul, and is it the ruling or sovereign power in the human soul, ruling over the other functions of the soul? In these latter two senses the question of the primacy of the intellect has been the subject of considerable discussion.

You might ask: Is this a significant question, or just a bit of academic hairsplitting? I believe it is an extremely significant question, and one which has important practical implications, as I hope to show later. This is a question on which outstanding theologians of the past have not thought alike, and one on which outstanding theologians of the present (or recent past) are not agreed. Just to highlight the last statement, Dr. Abraham Kuyper, Jr., who died in 1941, strongly championed the idea of the primacy of the intellect in the sense of primacy of function in an article on the subject published in the *Christelijke Encyclopaedie.* Conversely, however, men like Vollenhoven and Dooyeweerd, contemporary leaders of the so-called *Wijsbegeerte der Wetsidee,* just as strongly repudiate the concept of the primacy of the intellect as a remnant of Greek and scholastic thinking. So this question has contemporary relevance.

In this article I shall, first, trace the roots of the "primacy of the intellect" conception to its origin in Greek thought, and, second, examine the Biblical view of man to see whether it confirms or repudiates the Greek anthropology in which the concept of the primacy of the intellect is founded.

FIRST of all, then, let us trace the roots of this conception of the primacy of the intellect to the thinking of the ancient Greeks. The metaphysical presuppositions of the Greek philosophers, as we shall see, led them to ascribe to the human intellect both a primacy of rank and a primacy of function. Let us consider, first, the position of Plato. Plato's philosophy was idealistic and rationalistic. According to him, the real is the rational and the rational is the real. A thing is real to the extent to which it partakes of reason; what is most rational, therefore, according to Plato, is most truly "being." It is not surprising, therefore, to find that, according to Plato, the most real aspect of man is his intellect since this is the most rational "part" of man. That Plato assigns to the intellect a primacy of rank is evident from the following designations given by him to the intellect: "the best part," the "leader," the "supreme part," "the most lordly kind of soul," and the "divine part" of the soul.

Does Plato also teach a primacy of function with regard to the intellect? Yes. In the *Republic* he distinguishes three aspects of the soul, which he calls *nous* (intellect), *thumos* (spirit, or the nobler emotions), and *epithumia* (the appetites). The *nous* or rational part is supposed to rule over the *thumos* whereas the *thumos* in turn, obedient to the *nous* and executing its designs, is supposed to hold the appetites in check. In the *Timaeus* we find the same division between the three main aspects of the soul which we found in the *Republic,* with the added refinement that here the various "parts" of the soul are assigned to various sections of the body. The *nous* or intellect is assigned to the head, that from thence it might rule as from a citadel. The *thumos* is placed in the chest cavity, between the intellect and the appetites, in order that it might obey the intellect and, in turn, rule over the appetites. *Epithumia,* or appetite, is placed in the abdomen beneath the diaphragm, tied up like a savage beast in a section of the body as far away from the seat of the intellect as possible, in order not to interfere unduly with its deliberations.

The sovereignty of the intellect is expressed figuratively in the myth of the charioteer found in the *Phaedrus.* There the soul is compared to a pair of winged horses and a charioteer. Of the two horses one is good and the other bad. The good horse is easy to control, but the bad horse constantly gives the charioteer trouble, trying his best to pull the chariot off the road. Time after time the charioteer must pull back violently on the reins to restrain the bad horse. After several such experiences, however, the bad horse is finally humbled, following from then on the wisdom of the charioteer. Obviously the charioteer in this myth stands for the intellect (*nous*), the good horse for the *thumos*, and the bad

horse for the appetites (*epithumia*). The intellect or reason, therefore, is for Plato the charioteer of the soul.

One further point should be made here. In the myth, it was possible for the ignoble horse to pull the chariot in a direction contrary to the wish of the charioteer. In other words, according to Plato, it is possible for the soul to disregard the commands of the reason and to follow the appetites instead. However, ultimately the charioteer does succeed in taming the unruly horse. That is, ultimately reason is able to bring the entire soul, including the passions and appetites, into complete subjection. You might summarize Plato's view of man by saying that, for him, the intellect ought to be the ruling power in man, but does not always rule; it is, however, *able* to bring all the other powers of man into subjection.

IN ARISTOTLE, the other outstanding Greek philosopher, we encounter a very similar view. Man, according to Aristotle, possesses three souls: a vegetative, an appetitive, and a rational soul. The appetitive soul is, however, the form of the vegetative soul, and the matter of the rational soul. Which is only an Aristotelian way of saying that reason is the highest power in man. When Aristotle speaks of the various powers of the soul, the power of thinking is always placed at the top. Aristotle's view of the intellect is complicated by his distinction between the active and the passive reason; without going further into this distinction, let me just say that, according to Aristotle, the active reason is called the highest power in man; it alone is considered immortal and eternal, indestructible and imperishable. Like Plato Aristotle, too, calls man's reason divine.

How about the function of the intellect? In his *De Anima* Aristotle asserts that the mind is supposed to command the soul, but that we may at times act in accordance with desire instead of in obedience to the mind's command. He adds, however, that mind is always right, but that appetite and imagination may be either right or wrong.

Both Plato and Aristotle, therefore, taught that the intellect is metaphysically superior to the rest of the soul and even called it divine. Both also taught that the intellect should rule over the other powers of the soul, although both admit that it does not always so rule. Both likewise maintained that virtue consists in following the commands of the intellect, whereas vice is defined in terms of refusal to submit to the dictates of reason.

I should like to call attention to three implications of this view, by way of evaluation. First, note that the Greeks not only made the intellect metaphysically superior to the rest of man's powers, but that they even *deified* it. They called it that part of man which is divine, in which he is one with God. Second, note that both Plato and Aristotle taught the *moral integrity of the intellect.* Since the intellect is conceived of as divine, it can do no wrong. If a man therefore only follows his intellect, he will be virtuous; whenever he fails to do so, he is vicious. Third, according to the Greeks, the *essential moral conflict* in man is the opposition that exists between his appetites and his reason. Evil is, for them, identified with the dominance of the appetites and passions, whereas virtue is equated with the dominance of reason. The Greeks were too realistic to deny that there is such a thing as evil in this world. According to them, however, the trouble lay not with the intellect — the intellect, being divine, can do no wrong — but with the appetites. The passions and appetites of the body must be the source of evil. The moral problem, for the Greeks, thus became the problem of not yielding to the appetites and passions, but of subjecting them to the rule of reason.

LET US GO ON, next, to examine this Greek view of man in the light of the Bible. Although the Bible is not a textbook of psychology, the data of Biblical psychology are, nevertheless, of tremendous value for the believing scholar. Certainly what God, who created man and who redeems man, has to say about man in His special revelation must be of determinative significance for us.

There is a fundamental and irreconcilable antithesis between the Greek view of man just sketched and the view of man found in the Bible. Let us look at the three implications of this Greek view of man which were just enumerated, and test them in the light of Scripture. First, the deification of the intellect. When Plato and Aristotle called man's intellect divine, they became guilty of idolatry, of "worshiping and serving the creature rather than the Creator" (Rom. 1:25). The Greeks strove to find some aspect of created reality which they could call ultimate, and they found this to be reason in general, and man's intellect in particular. However, the Scriptures teach us that no part of created reality can be ultimate, since all parts of creation are equally dependent on God. Any attempt to make something other than God ultimate, the Scriptures brand as idolatry.

The Greeks also taught the moral integrity of the intellect. Right at this point, again, we find a sharp antithesis between the Greek view of man and the Biblical. According to the Scriptures the intellect of fallen man is by no means morally unimpaired, but is involved in the total depravity of fallen human nature. The mind of the flesh is said to be enmity against God (Rom. 8:7). The Colossians are said to have been alienated and enemies in their mind

Primacy of the Intellect — Continued

(Col. 1:21). The Gentiles are said to be walking in the vanity of their mind, being darkened in their understanding (Eph. 4:17f). In other places the mind is called fleshly, hardened, corrupted, and defiled. Further, the Scriptures picture man's mind as in need of renewal. And, as Calvin points out repeatedly, if man's mind needs to be renewed, it certainly is not morally upright.

Plato and Aristotle also maintained that the essential moral conflict in man is that between the reason and the appetites. This view of the moral conflict, needless to say, hangs together with their belief in the moral integrity of the intellect. Only if you believe that the intellect is morally unimpaired can you say that man's real moral problem is to follow his intellect or reason rather than his appetites. Since point two cannot stand the test of Scripture, neither can point three. Point three assumes that the passions and appetites are really the seat of evil in man. Now it is, of course, true that the passions and appetites share in the depravity which the Bible attributes to man as a whole. However, passions and appetites are not wrong in themselves, since they have been created by God. Evil, which the Scriptures call sin, lies in the way the appetites are used: in other words, evil roots in the moral and spiritual disposition of the whole man. It is not just the appetites of fallen man which are the source of evil and sin; the whole man is infected with sin: reason as well as appetites. The ethical antithesis in man is therefore, according to Scripture, not just an opposition between reason and appetites, but an antithesis *within* his reason and *within* his will, between obedience to God and disobedience to God. In the believer, furthermore, the ethical antithesis is the struggle between the new man and the old man. This, again, is not to be conceived of as a struggle merely between the reason and the appetites, but between the old nature which remains in him, and the new nature which he received in regeneration — both, however, being distinct moral and spiritual dispositions of the entire man.

We see, then, that the Christian must reject the Greek view of man, including the idea of the primacy of the intellect as the Greeks taught it. All three implications of this Greek view have been shown to be not only unscriptural but antiscriptural.

ONE MIGHT, however, go on to ask: Though the Bible rejects the idea of the primacy of the intellect as the Greeks taught it, does it not permit us to continue to maintain the primacy of the intellect in a Christian sense? While refusing to say about the intellect what the Greeks said, and desiring to affirm about the intellect what the Bible says, may we not still consider man's intellect the ruling power of his soul?

I realize that there is room for difference of opinion here, and that some eminent Christian theologians do want to hold to a primacy of the intellect in a Christian sense. Personally, however, I do not share their view. I believe that the Scriptures themselves point away from recognizing man's intellect as the ruling power of his soul.

The emphasis of the Scriptures, as I understand it, is always on the unity of man's soul, and on the basic moral and spiritual disposition of the soul as that which ultimately determines the quality of man's life. Of the three terms commonly used in Scripture to indicate man's inner unity (soul, spirit and heart), the term heart is the one most commonly associated with what we call psychological functions (thinking, feeling, willing), and serves to designate the inner core of man's being.

In Scripture it is the heart of man which is most determinative for the quality of his life. Note, for example, Proverbs 4:23, "Keep thy heart with all diligence; for out of it are the issues of life," a passage which clearly indicates that all the outward expressions of a man's life are rooted in the heart. Note also the following New Testament passage, Luke 6:45, "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil [treasure of his heart understood] bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh." According to this passage, also, what ultimately determines the moral and spiritual calibre of man's activities is not the intellect but the heart.

As we further ask ourselves exactly what is the meaning of the concept *heart* in the Scriptures, we find that the heart is spoken of, both in the Old and the New Testament, as the center and seat of feeling, willing, and thinking. (For evidence, consult any standard Old or New Testament lexicon or any work on Biblical psychology.) The stress of the Scriptures, therefore, is not on the intellect as such, but on the one heart of man which is the center not only of thinking but also of feeling and willing — in other words, on the totality of the soul rather than on a single function of the soul.

The Scriptures, however, do not merely look upon man as a being with certain psychological functions; they particularly view man as a sinner in need of redemption. It is therefore extremely significant that in the Scriptures it is the heart which is designated as the seat of sin. Note, for example, Jeremiah 17:9, and Luke 6:45, quoted above. Sin, therefore, according to the Bible, does not inhere primarily in the passions and appetites, as the Greeks said, but in the heart which is the source of all of man's

ıental, moral, and spiritual activities. The Scripıres, moreover, locate the most fundamental hanges which God's redemptive grace brings about lso in the heart of man. Regeneration is frequent- described as the giving of a new heart (Ezek. 1:19, 20; 36:26), the circumcision of the heart Deut. 30:6; Rom. 2:28, 29), or as the opening of he heart (Acts 16:14). Faith is likewise ascribed the heart as its seat: "For with the heart man elieveth unto righteousness" (Rom. 10:10; cf. also uke 24:25, Acts 15:9, Eph. 3:17). The Scriptures urther teach that love is not genuine unless we ve each other from the heart (I Peter 1:22); that forgiveness is not real unless we forgive each other from the heart (Matt. 18:35); and that only the pure in heart shall see God (Matt. 5:8).

What the Bible therefore stresses is that the directive center of man is not just his intellect but his heart, which by nature is depraved and therefore the seat of sin. What ought to be the directive center of man, according to Scripture, is not just the renewed intellect but the renewed heart. It is this renewed heart of man which is the seat of faith and the source of all the Christian virtues.

In a succeeding article I hope to conclude the discussion of this subject.

Education and the Seminary

by Henry Schultze

FOR SOME TIME there has been evident among aders in the Christian Reformed Church a growng inclination to extend the Seminary course from nree years to four. This desire to lengthen the eriod of theological training is not an isolated henomenon found only in our church. It is present nd articulate in practically all the theological chools in our country interested in an educated inistry, and it is not a matter of recent origin. n our own Seminary the courses have been modied repeatedly as occasion demanded. These modiications, however, have not necessitated an increase n the number of years devoted to the study of heology. We have added new courses, but we have one so at the cost of dropping old courses or reducng the number of hours devoted to them. We have ot enlarged the curriculum; we have merely rerranged it. But the inadequacy of this method has een felt and now the feeling is that we must give nore time for the theological preparation of stulents. This feeling is shared, as I said, by other eminaries. It is generally felt that students must ave more time to prepare themselves for the task f the increasing demands in the ministry. The merican Association of Theological Schools has aken note of the situation and has recently appointed a committee to re-examine the requirements for graduation from leading American Protestant seminaries. Dr. H. R. Niebuhr of the School of Divinity t Yale University heads the committee now making n extensive survey in this field.

DISSATISFACTION with American education as not been limited to the area of theological training. All education has been weighed and found wanting, especially since the wars of the last few decades. Many of our leading institutions have made pronounced changes in their basic philosophies and in their requirements for entrance and graduation.

This may, in part, be due to the war-time education in which acceleration was the persistent demand on the part of everyone interested in the short-range view of winning the war as soon as possible. During the war cultural requirements were reduced to a minimum. The colleges went into professional training in the interest of a "speed-up" program. Soon after the war, however, the graduate schools began to demand that applicants give evidence of having pursued a broad cultural course. They felt that the graduates for the various professions should be educated men and not men merely trained in the techniques of their profession. There was, at least in the University of Michigan, a theoretical shying away from a distinctively pre-medical course or a pre-law course. Courses such as these were regarded as an intrusion into the training area by a profession, an intrusion made at the expense of broad cultural education.

The same judgment was made, in other quarters, about the pre-seminary course. Practically all of the reputable seminaries began to require nothing more than a general cultural training for entrance. Our own special pre-seminary requirements were and are gradually fading from the picture. We find it almost impossible to require an adequate knowledge of the Dutch. We still require Greek, philosophy, language and history. But even here we are yielding because of the pressure of other courses

Education and the Seminary — Continued

that we feel are indispensable. We are thereby confessing along with other seminaries that our seminary students have been too narrowly trained to meet wisely all the problems that they are expected to meet in their preaching, teaching, counselling, advising, consoling, encouraging and so on.

THERE IS another factor operating in education generally, which appears a bit contrary to the demand for a broader training, but which is nevertheless a distinctive American characteristic. It is regard for method. This factor has perhaps more to do than any other in directing the recommended fourth seminary-year into the practical field. It is in line with the American boast that we have the know-how. We are sure it is the best contribution that we can make to the so-called backward nations. We lag considerably in our know-what and know-why, but what needs doing we can do. And that characteristic is clearly evidenced by the increase of our courses in methodology.

We have at our College and Seminary two departments that may be labelled professional. The first is the department of education and the second is the Seminary. The pressure for methodology courses has been persistent. This often comes in the College from the prospective teachers who are apparently not interested in a strong solid course in education, but in a short term of teaching to engage them while they are waiting for something better. Even the leaders in our Christian school system sometimes use their influence to stress the courses in the know-how rather than in the know-what or the know-why in education. They often prefer the short-term graduates to the ones more adequately trained if only they have had sufficient training in the practice of teaching. Just a few years ago a leading educator in Grand Rapids remarked that the teachers trained in methods were usually able to begin teaching at once and often out-stripped the teachers graduating from a complete course in education. They knew more about the know-how. But the fully trained teachers in a year or two outstripped the practically trained teachers by far. They knew more than methods. They had policies, objectives, and adjustability.

We also train in the area of a second profession, that of the ministry. In this area too a cry for methods is sometimes heard. It is felt by some that our training is deficient on the side of skills. The complaint comes directly from our graduates. They feel that they do not *know how* to teach, speak, preach, conduct a consistory meeting, a marriage, a funeral; that they do not *know how* to counsel, to comfort, to encourage and to do many of the other multifarious duties that they are called upon to do. Complaints on this score are also occasionally voiced by our church leaders. Many things can be said both pro and con to these complaints. But the fact remains that they are a reflection upon the adequacy of the practical training of our graduates. An internship is suggested as a possible solution.

IN ADDITION to all this there is the spirit of anti-traditionalism in our world. Anything that is old is by that very token condemned. Older men and women are eased out as outdated in industry and the professions. But not merely people, but old ideas and methods are being discredited. This is perhaps not yet very pronounced in our circles but it is, as R. R. Reinbuhr points out, a real factor in the shifting of the emphasis in thought and methods of theological training. Though we move much more slowly than the seminaries of our country and are, of course, far more conservative, yet we have a similar characteristic. The very fact that we have made changes in courses and methods involves a rejection of the old. Perhaps we are more firmly anchored than most of our seminaries, and more controlled by convictions, yet we are in a changing world with shifting problems, and we feel too that that which was satisfactory a score of years ago will no longer meet the needs of our ministerial graduates of today. Basically we change very little. We have a strong appreciation and commitment to the old, but we change our emphasis and method as the exigencies of the age demands. This is proper. No veneration of the past should and will move us to be satisfied with the status quo.

THEN, AGAIN, we are living in an age of tremendous specialization. In every profession or work we specialize. The area chosen for specialization depends upon one's native ability, personal predilection, the public need and many other factors. Many seminaries felt the impact of this trend years ago. Forty years ago at the School of Divinity of Yale University five distinctive courses were offered in the school of theology. One could choose from the course in education, in social work, in youth work, in music, and in general ministerial work. These courses have possibly been multiplied since that time. We have the same tendency toward specialization in our education courses. A student may wish to teach in the elementary branches or in the secondary schools. Even in these departments the specialization works through. The prospective teacher will have to select even the grades in which he teaches or the branches that he expects to teach.

In the seminary we have not as yet proceeded along the line of specialization. But we have been pressured and in the elective courses we offer we have recognized the legitimacy of some specializa-

tion. We have long felt that those who aspire to mission work should receive a specialized training. The working out of this special course has been somewhat retarded by our conviction that there should be no difference in responsibilities and opportunities within our ministry, whether ministers plan to be missionaries or pastors in charge of an established church. We have no special departments, but attempt to settle this problem by the way of the student's preference and/or by the recommendations solicited from individual professors. And since the students themselves often express the wish that they would like to go into social work, education, young people's work, rural work and the like, it remains a question how long we can or want to resist the pressure for training for these specific phases of ministerial endeavor.

The seminaries are also keeping in mind that if they are to offer a training that is worthy of student effort, it must prepare them for a changing world. We have, for instance, just gone through two world wars, a sort of industrial evolution, and tremendous changes in the social and political world, and these have brought with them new problems, new evaluations, and new duties. These vitally effect Christian thinking and living on the part of those who take their Christianity seriously. Our ministers must offer guidance and encouragements in these new life situations. This can be done intelligently only when the prospective students are thoroughly trained in relation to the changed conditions, and have learned methods of applying the principles that are gleaned from Scripture. This will call for a changing and shifting emphasis on the part of training schools for ministerial students. Indeed, the task is more difficult still because the students of today must be able to help the people of tomorrow. In short, the seminary work must be futuristic so that the students of the present generation may be best fit to serve God in the midst of the people who will live tomorrow.

I have been contending thus far that the seminaries are generally dissatisfied with their results, and that the need for a change in the graduation requirements is generally recognized.

THERE IS, however, among the students and the educational authorities some difference of opinion as to whether additional effort should be made in the academic or in the practical areas. In circles where the matter of principles, of systematic theology, is stressed, one finds the tendency to emphasize and increase the academic courses. Competent students interested in sound education endorse this tendency and emphasis. Many of them work with a view to securing advanced degrees. This is also in line with the tradition of an educated ministry. Our courses and our examinations by the ecclesiastical authorities have clearly indicated where our emphasis lies. But the emphasis is changing, not only because we are developing a consciousness that the best way of learning is by doing, but perhaps more still because we feel that the importance of religion lies in its effects upon living. We tend to agree in a way with John Bunyan when he asserted that "the soul of religion is the praktish parts" (quoted by J. R. Blackwood in *The Christian Century*, July 18, 1945).

The trend toward more practical work is not entirely new. Indeed, both in Europe and America, the ability in many of the trades and most of the professions was gotten by the way of apprenticeship. Men worked for a long while with some master craftsman or with some leader in the profession and so required the necessary skills; and when the apprentice had developed sufficiently, the tutor would present him with a recommendation for examination. But the processes, when well done, were usually long and tedious, and the results were very uncertain, and so it came about that education moved in the direction of the organization of an academic curriculum which helped to organize and integrate and evaluate the instruction.

It is true that theological education was a bit slow in incorporating a satisfactory integrated course of academic and practical training. But it was a slow, gradual movement even in the medical schools, which boast about their progressive educational methods. It was 1904 before the American Medical Association suggested that a high school education be a requirement for entrance into a medical school and one year of internment as an ideal standard. It was not until 1910 that a classification of medical schools was published and the first general movement was launched to require internship. However, it is not to be expected that seminaries with their age-old traditions could keep pace with the younger and more progressive medical schools. President Faunce commented in 1908 (the Lyman Beecher Lectures) upon the fact that seminary training was divorced from life, that "the minister at ordination is usually plunged in a wholly new environment." Even as late as 1924 R. L. Kelly, in *Theological Education in America* (p. 86), complained that at the time "the functional methods had not yet been generally introduced." But he granted that the seminaries are slowly emerging from teaching methods that are autodidactic.

There is an awakened interest. C. H. Morgan made a very excellent report of this matter in 1942, and today a rather extensive survey is being carried on by the American Association of Theological Schools, spearheaded by Richard R. Niebuhr. In a succeeding article I shall try to give some account of these studies.

Examination of Candidates for the Ministry

by Henry Verduin

Our Multiple Examinations

EXAMINATION OF CANDIDATES for the ministry has been a perennial problem in the Christian Reformed church. Acts of Synod from 1920 to 1947 present a rather bewildering record on the subject. Much study has been devoted to the problem and switches from one method to another have come and gone and returned. There is no consistency of policy as to who should do the examining. There is duplication of examinations to this day in separate examinations for candidature and for ordination, in examination by the Faculty and by the Board of Trustees and by Synod and by Classes, in synodical examination by the whole Synod and then again later by synodical examiners in name of Synod at Classes. We submit our students to an amazing array of examinations all calculated to determine their soundness in the faith and fitness for the ministry: first, examination for admittance to the Seminary as a regular student, that is, a student who plans to become a minister in the Christian Reformed church; second, examination by the Board of Trustees for licensure to exhort in our churches; third, the triple examination by Faculty, Board and Synod for candidature; finally examination by Classis after the candidate has received and accepted a call and perhaps moved into the parsonage.

Amazingly this finds us today with no reliable assurance of the fitness and soundness of our young men entering the ministry. The reason for this is that, apart from the academic examination by the Faculty, there is no thoroughness in any of the other examinations although they specifically are intended to establish the soundness and fitness of our young ministers. The needed basis for such determination simply is not there. With the multiplication of candidates to as many as forty in a class it is a physical impossibility for Synod to examine them with a respectable degree of adequacy. This examination was reduced to the ridiculous at a recent Synod when only five minutes per man was given for examination in the whole field of Systematic Theology. Even the classical examination — which is utterly unfair to both candidates and calling churches by reason of its determination at so late a time of fitness and soundness for ordination — is also inadequate. How can a Classis upon meeting a man for the first time and as a total stranger determine in one or two hours of examination what a man is and what his soundness and fitness and character and reliability are? A clever student can easily give the Classis the answers he knows they want to hear and keep to himself what might disturb or alarm them. This is, to say the least, a dangerous situation. A fresh look at the whole matter ought to be wholesome. Simplification and improvement ought to be possible.

Origin of Our Examinations

Let us see how things got this way. The fact is that we took over from the churches in the Netherlands their multiple examinations without considering if the conditions which dictated their policies obtained with us. The history of their examinations is an interesting one. It is expertly traced in Agenda II, 1942, in a lengthy report to Synod by a very able committee. At first, in the sixteenth century, consistories examined candidates and admitted them to the ministry. Later this ecclesiastical right was conceded to the faculties of the theological department of the universities. This was in vogue at the time of the great Synod of Dordt. All was well until Arminius appeared on the scene and the universities were no longer to be trusted. Then classes no longer accepted those examined by the universities and introduced their own examinations and appointed synodical delegates for these examinations. Thus plurality of examinations came to be. There were duplicate examinations, covering the same ground and having the same purpose. There is logic to this day in the Netherlands for such plural examinations because of one simple fact. It is that there the church does not own and operate and control the seminaries, not even in the case of the Free University of Amsterdam. But since our church owns and operates and controls both Calvin College and Seminary we do not need plural examinations. This was pointed out long ago by Prof. W. Heyns in his book on Church Government, *Kiebernetiek*, page 77. We translate and quote:

> And thus it has also become our usage, notwithstanding the fact that our situation is entirely different than that of our fathers. Instead of a State University over which authority in not any respect was conceded to the church whose desire that no theological professors should be appointed without the consent of the Synod met with nothing but deaf ears on the part of the government, we have a school of our own, which proceeds from the church, is wholly under its supervision, and at which the church itself through its deputies conducts examinations and determines the outcome. Whether therefore, after

ecclesiastical Preparatory Examination, still another ecclesiastical examination is necessary we would not dare to contend.

The present writer agrees heartily with a committee of the Synod of 1941 which concluded,

> One cannot escape the impression that this system, if system it may be called, is by no means ideal and that improvement might be considered.

Proposed Improvements

For desirable improvement we must first come clarity as to who should conduct examinations nd admit to the ministry in the churches. Accordg to the history of the matter in the churches of ıe Netherlands it may be done by consistories, asses, faculties, and synodical delegates. To this st we may add the Board of Trustees and Synod self. There seems to be no definitely enunciated rinciple which assigns the right of examination. herefore the general principle that the church must ntrol entrance to its ministry must be our guide. ow shall the church exercise this control in the ost fitting and efficient way? In our judgment it self-evident that Synod is the body in which this ght is vested and by which this right must be xercised. Admission to the ministry is a matter ıat concerns the whole church. Major assemblies ıould handle matters touching the whole church. t present we have the anomaly of minor assemblies ıdging of fitness after the major assembly has ɔoken in the matter and of synodical delegates doıg the same after Synod has spoken.

How can Synod efficiently perform this extremely nportant task? It must necessarily because of mited time make use of the help which the Faculty nd the Board of Trustees can give. The Faculty f our Seminary alone is in a position really and ılly to know the students. Our professors are mong our most competent and trustworthy men. hey are closest to the students. They work with ıem usually for three years, teaching and testing nd observing them. They have years of intimate ssociation with the students in which to judge egarding the character and qualifications of each ne, while all other groups are limited to hours or ıinutes to perform a task which for that patent eason becomes impossible.

The Faculty of the Seminary therefore ought to e required to provide a dossier, a continuous recrd of each student by each professor for the whole f the student's career at our Seminary. It should ontain an annual appraisal of each student by each ɔrofessor as to scholastic ability, character, soundıess of Reformed convictions, fitness for the minstry, with special attention to any irregularities or unfavorable indications of any kind. Such dossiers then should be the factual basis for the recommendations of the Faculty as a whole, for the Board's licensure to exhort in the churches and for the guidance of Board and Synod and its advisory committee in examination of students for admission to the ministry. The Board of Trustees should be required to study such dossiers and present its advice with a summary of the record of each student to the Synod. Thus Synod should need to spend very little time in examination of those students whose dossiers revealed a consistently good and satisfactory record. This would leave the necessary time for examination of those whose dossiers indicated the need of special attention.

Successful passing of this synodical examination should mean approval for both candidature and ordination. The classical examination with its synodical delegates could be entirely eliminated. Neither the Reformed Church in America nor the Orthodox Presbyterian Church examine separately for candidature and for ordination. Even in the Netherlands the church in Friesland requires only one ecclesiastical examination.

Advantages of This Plan

This proposed solution of our problem eliminates duplication of examinations. It also removes anomalous inconsistencies. It avoids undue delay of approval for ordination. It makes full use of those men, the professors, who alone really know our students. It enables Synod to judge students on the facts of their record for years instead of on a few hasty off-hand answers to all too few questions. It gives proper honor and recognition to our theological professors. We frankly admit that this plan causes Synod to depend largely on the judgment of the men of our Seminary Faculty. But this is both right and wise. It certainly is better than to depend on examination that has become ridiculous in its inadequacy. In the great days of Dordt the church depended entirely on the universities over which it had no control. Then should we not be able to lean heavily on our Faculty over which we have full control? Our church is zealous in watching over our Seminary so that we have professors whom we trust. For we know that the stream of Reformed Theology must be kept pure at its fountain among us. Contamination at the source makes purification downstream highly impractical if not wholly impossible. In spite of ourselves and of our multiple examinations we do depend largely on the judgment and advice of our Faculty. This plan proposes to do so openly and officially. It gives recognition where it is due.

Notes and Letters . . .

(*Continued from page* 2)

(i.e., cultural and spiritual) life, and, therefore, most vehemently to the character of the Christian faith." Besides, the Rev. Verduin tries to prove that not the Calvinists, but the Anabaptists were the real defenders of a free church! The Moderate Anabaptists, however, later joined Menno (1536) and Calvin (1543) (compare Rutgers' *Influence of Calvin in the Netherlands*). But the first Anabaptists were mostly antinomians and revolutionary rebels, according to the books and documents of their own leaders. They wanted liberty for themselves in colonies of "saints." The Calvinists (except a few) wanted liberty for *all*, and fought and died for it. This liberty (or sphere sovereignty) was expressed in three famous chapters of Calvin's *Institutes* (III, 19: IV, 11 and 20). Calvin is upheld by the latest research (see Praamsma's new work on Calvin, especially the last chapter and its footnotes). The early Calvinists in Holland have been defended by Groen Van Prinsterer in his *Handbook of Dutch History* (see under 1572, 1576, 1578, 1579, 1581, and 1618-'19), by Fruin (a conservative liberal), and by Naber ("Calvinist or Libertine?"), H. De Wilde (*Om de Vriheid,* 1928), H. Algra (*De eigen Weg,* 1954), and A. and H. Algra now busy publishing twenty volumes of *Dutch History in Twenty Centuries.* A. Algra mentions Beza (1579), Voetius, Maresius, and the *Synopsis of Purer Theology* (1700) by Burmannus. The notorious *Jus patronatum* originated with Oldenbarneveldt (1591) and was forced upon the Synod of Dordt (1619) by a committee of the States General (see Naber and Hemkes, Church order of Dordrecht and of C. R. Church, 1899). The Arminians wanted a state church and coercion, not the Calvinists who excused the Catholics, Jews, and others of the public school on Saturday morning, and who gave refuge to the Pilgrims, the Moravian Brethren, the Jews, the Huguenots, the Hungarian Calvinists, the Old Catholics and the Mennonites. They even allowed the Arminians who had first persecuted them and plotted against the government to have their own churches and their own seminary in 1631.

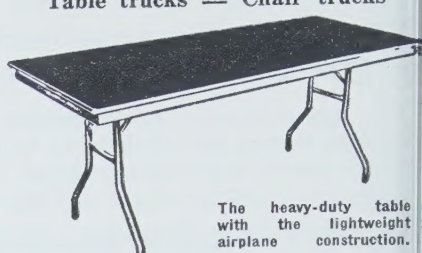
The climax of the struggle for liberty came in 1896 when Dr. Kuyper protested against about twenty words in Article 36 of the Belgic Confession because they were dubious (*Ons Program,* ch. V, pars. 56, 57). In the light of history they might perhaps stand, said the late Professor D. H. Kromminga. This explains why the Reformed Churches changed Article 36 only in 1905, and the Christian Reformed Church in 1938; but not the Netherlands Reformed Church, though the great majority of its leaders also believe in a free church.

We must not confuse, however, the Christian State with a state church, or a church state. History — if *all* the facts are in! — proves that there can be no liberty under the latter two. Neither will there be liberty under a neutral state. Neutral institutions generally degenerate into liberalistic and socialistic hotbeds of a humanistic clique. The neutral common ground theory of Catholics, Arminians, Rationalists, and Barthians leads to a humanistic society, education, legislation and culture whose spirit sincere Christians cannot accept. That is the development in Europe, in America, and all over the world. The public schools, colleges and universities are undermining the moral fabr of all the nations, whether the lea ing philosophy is humanistic naturalistic evolutionism. So t "consistent" (A. Kuyper) Calvi ists do not believe in political a social institutions cut loose fro orthodox Christianity. There a orthodox rules for decency and o der which are not in the way liberty, but which will promo liberty and happiness!

Kuyper — in line with Calvin spoke, therefore, of *root* principle all of a religious and (for us) bi lical nature; of basic philosophic *or branch* principles which shou be found in both Nature and Scri ture, in History and Christianit that is, in the two revelations, b supplemented and corrected Scripture, and even *anchored* the Bible (Articles 2 and 7 of o Belgic Confession); and finall of *secondary or technical* prin ples which are not found in Scri ture, but only in the cosmos, believers and unbelievers. The is neutrality and common grou *"to a certain extent"* (A. Kuyper There are a few remnants of na ural and civic good, wholly pollu ed, but restrained by God's co mon grace (Canons of Dordt, I par. 6 and *Institutes,* II, ch. pars. 12-18). This view makes f a Christian philosophy, cultur and organizations or conferenc for natural sciences, psycholo and, let us hope, also for soci sciences and politics. This philo ophy is one of Common Grace a

TALKING BIBLE Complete Unabridged
NEW TESTAMENT (King James)
For 33 1/3 r.p.m. Record Player. Wonderful for Church, Home, Institutions, Shut-ins, Everyone! Every word correctly, reverently read. 26 Records, 23½ hrs. listening. $24.95 ppd. or Terms. Satisfaction Guaranteed. Portions of Old Testament available. Opportunity for Salespeople. Send Check or M. O.
RECORD LIBRARY SOCIETY
718 Washington N., Dept. R. Minneapolis I, Minn.

MARKILO MARKERS
For Daily Bible Study
A convenient numerical marking device made of transparent cellulose acetate which clips on the page. Mark your Bible passages by number for the week or month. Turn quickly to each passage by number. Per set, 1 to 30 numbers. $1.00. Send stamped envelope for sample Markilo Flex marker. Manufacturers of transparent envelopes, also card and badge holders. Samples upon request.
MARKILO 902T S. Wabash Ave., Chicago 5, Ill.

FOLDING BANQUET TABLES CHAIRS
Table trucks — Chair trucks

The heavy-duty table with the lightweight airplane construction.
CONSIDER THESE FEATURES:
- Smooth, unmarred tops with highly resistant finish.
- Chromite plated rustproof frames and legs.
- Moulding flush with top for easy cleaning.
- Positive leg lock in open or closed position.
- Special discounts to churches and institutions.

REINDERS MFG. CO.
215 W. Nebraska St. Algona, Iowa

ıe Antithesis (compare *Ons Pro-ram*, ch. V, pars. 45, 46; H. ooyeweerd, *De Chr. Staatsidee*).

Yours sincerely,

H. J. Van Andel

rand Rapids, Mich.

)EAR EDITOR:

Would it not be ridiculous to ew a piece of a worn-out garment nto a new dress to improve its oks? Or would it improve the ne of a circle to add a new area the outside of its circumference? Vould not that distort it?

It is rather strange to find peo-le who want to do that very thing n the name of progress. They ould disfigure the line of a circle nd add an old piece of cloth to a ew garment.

Our New Testament order of orship is a complete unit. In ne ordinary worship gathering our elements should be and are resent: The minister bringing the Vord in the name of his Sender; ne congregation joining in the orship of prayer led by the pas-or; the congregation responding n psalms and hymns to the praise f its Maker; the gathering of the ollections during the service.

This order of worship, though eing a complete unit, may be ex-anded from within by more elab-rate wording or explanation, vhich would extend the circle vithout deforming it. But no oreign element should be added o it from without as, for instance, he staging of a choir. Such a new lement does not supply any need; t does not fill any void. Any frills ung on from the outside deforms he completeness of the circle.

The order of worship of the New Testament Church dates from he days of Pentecost, when the old nd worn-out order of the Old Testament Church was cast aside. t had served its purpose until that ime, when that Church was "un-der tutors and governors." But he New Testament Church, being f age, appeared fully dressed as bride for her bridegroom, not eeding any mediator to represent er to her bridegroom.

(*Continued on page* 24)

BOB AND SUE, like thousands of their elders, have learned the truth about the "lying allure of liquor."

HAVE YOU seen through the glamorous haze thrown up by the alcohol advertisers? HAVE YOU learned enough of the truth about liquor to **want to have no part of it?**

"IF YOU DON'T DRINK," says the Preferred Risk Mutual Insurance Co., "WHY HELP PAY FOR THE ACCIDENTS OF THOSE WHO DO?" Preferred Risk, America's first automobile insurance company for non-drinkers only, now makes it possible for you to **stop paying for the drinker's accidents**—and to **save money** at the same time.

If you are a non-drinker*, we invite you to investigate, and insure with Preferred Risk. Save money—and put your automobile insurance where your heart is—with the thousands of others who say, "No Thanks—we don't drink." For full details, including an explanation of Preferred Risk's merit reduction plan for claim-free drivers, **return this coupon now.**

***IMPORTANT—Non-drinker means TOTAL abstainer. The occasional social drinker is not eligible.**

FOR INFORMATION WITHOUT OBLIGATION — **ACT NOW — USE THIS COUPON**

Name | RJ-356 | MY AUTO INSURANCE EXPIRES: Month..... Day..... Year.....

Address

City | State

Occupation | No. of Cars in Household

Make of Car | Year | No. of Cylinders

Body Type and Model (Series)

Use of Car: ☐ Pleasure — ☐ Business — ☐ To and From Work | Miles One Way

Circle Owner of This Car → and Give requested information about all DRIVERS OF AUTOMOBILE	MYSELF	PRINCIPAL DRIVER	ALL OTHER DRIVERS 1.	2.	3.
Age?					
Sex?					
Married?					

If You Don't Drink — WHY HELP PAY FOR THE ACCIDENTS OF THOSE WHO DO?

PREFERRED RISK MUTUAL INSURANCE COMPANY

6000 Grand Ave. Des Moines 12, Iowa

America's First Total Abstainer's Automobile Insurance Co.—Sam Morris, President

Notes and Letters . . .

(*Continued from page* 23)

It is therefore a strange phenomenon that there should be people or churches who desire to take a piece of this Old Testament garment and sew it onto the full dress of the New Testament Church. They would go back to the "weak and beggarly elements" of the minor child and desire "to be in bondage unto them again."

This reactionary desire can only be explained by a lack of understanding and appreciation of the New Testament body of believers. The rending of the veil in the temple has once and for all done away with the worship by representation. It does not enhance the beauty of our order of worship in its completeness to add an element borrowed from a cast-off order.

Are there any arguments put forth to defend this so-called innovation of a church choir? It is claimed that by the introduction of a choir the congregational singing will be improved. If it is granted that some congregational singing can stand improvement, will you accomplish that by putting the voice of the congregation on non-activity, merely to listen and be entertained by the "superior" singing of a group?

It is furthermore stated that people who have a special talent (real or imagined) should have an outlet for the use of that talent. And who would deny that? Are there not a hundred and one ways in which this can be done, either privately or in a group? Who prohibits you from using your talent to the full? One of the best outlets is to join heartily with the rest of us in congregational singing. Nothing can excel the beauty of a congregation lifting up its voice with one accord to the praise of its Maker. And the instrument is there to accompany it and swell its tone.

Is not the desire to parade one's voice before the congregation very strong and alluring? It is. And I believe that that desire is at the bottom of most of the argumentation to promote choir singing in our Christian Reformed churches. This means that if you are willing only to use your voice so as to be heard in a church choir you come awfully close to burying your "superior" talent in a napkin.

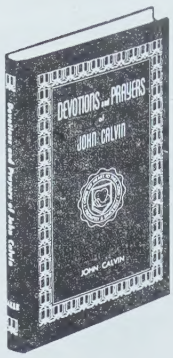
This innovation of having a choir in our church worship is a long step backwards and should be pulled up by the roots.

Sincerely,

Peter L. Van Dyken

Ripon, Calif.

" . . . a cause of rejoicing.



You cannot read this little book without finding in it, not only the marvelous intellect of a great man, but also the heartbeat of a man who loved sincerely and warmly."

—Young Calvinist

- *Devotions and Prayers of John Calvin*
- *Golden Booklet of the True Christian Life*

by JOHN CALVIN

Baker Book House Publications

each $1

20th EDITION

Halley's Bible Handbook

{Formerly known as "Pocket Bible Handbook"}

Book OF a Lifetime . . . For a Lifetime
Loved alike by . . . Young and Old
Widely Used in Colleges and Seminaries
Highly Commended by leading Magazines
Specially Useful for S S Teachers

It is an Abbreviated Bible Commentary, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps:

Amazing Archaeological Discoveries, Confirming or Illustrating Bible History, with 78 Authentic Photographic Reproductions:

Related Historical Data from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story:

How We Got the Bible, Formation of Old and New Testaments, Apocryphal Books, Manuscripts and Early Christian Writings:

An Epitome of Church History, Connecting Bible Times with Our Own; Early Church Fathers, Persecutions, Rise of the Papacy, the Popes, Luther and the Reformation.

Now Contains "Best Bible Verses". There is nothing published, of its size, that has anything like as much practical Biblical information.

{Further particulars sent on request}

4 x 6½ x 1½ inches

956 Pages Cloth Bound $3.00

Order from your Bookstore or

H. H. HALLEY, Box 774, Chicago 90, Ill.

A Masterful Critique *Publication Date: June 15*

THE TRIUMPH OF GRACE IN THE THEOLOGY OF KARL BARTH

by

G. C. BERKOUWER

Professor of Systematic Theology, Free University of Amsterdam

Translation by Harry R. Boer — $4.95

No one in our generation has so profoundly influenced European theological thought as Karl Barth. Dr. G. C. Berkouwer is undoubtedly one of the most qualified men in Europe to express an evaluation of Barth's theology. He has not only carefully followed the writings of Barth since Barth became a figure of stature in the early 1920's, but he has written extensively about Barth in books and periodicals. In his Studies in Dogmatics, 18 volumes, now being issued by single volume, Professor Berkouwer repeatedly subjects Barth's theology to penetrating criticism.

Scarcely a theologian, minister or interested reader will want to miss *The Triumph of Grace in the Theology of Karl Barth* — nor can they afford to neglect it. For in this volume one of Barth's ablest interpreters and critics brings the riches of Reformed doctrine and the Word of God to bear upon the decisive factor in Barthian theology, Barth's doctrine of divine grace.

At your bookseller, or

WM. B. EERDMANS PUBLISHING COMPANY

Grand Rapids, Michigan